/31 cont./

517 For the most part an atmosphere of dullness and boredom lies
535 over the kraal of the married (eŋg aⁿ el moruak). Only on moon-
[533] lit evenings /32/ do the women amuse themselves with song, es-
pecially if a few warriors are there on a visit and give the impetus
for the gaiety. Women and warriors dance in separate groups.
For dancing the women station themselves in a row, move forward
a short distance, then make a "right turn" and, with short steps,
dance in a row back to the former place. The married men dance
only on festive occasions, but by themselves. The text of the
accompanying song naturally refers to the life prevailing here.

517 Otherwise quiet prevails in the family kraal after darkness has
521 set in: in good weather the people will sit for a while in front of
513 the huts, silently or softly conversing, and go to rest already at
8:00 o'clock or 8:30.

621 Even 12-14 years ago, before the Masai lost their huge
592 livestock-holdings in two great epidemics, each family had its
138 own kraal; now, on the other hand, almost everywhere several
233 families live together.
731

In the morning life begins around 4:00 o'clock, at which time
• 512 the women fetch the quite young calves from the compartments
[462] and take them to the cows, where they remain for the driving out
[233] to pasture. At daybreak the milking commences, for which all
[234] the women appear. After it is finished, breakfast, consisting of
264 fresh milk, is taken. Milk, soups, and thin porridge are drunk
[512] from gourd bottles: foods of greater consistency are put in the
[262] mouth with the fingers. Meat is partially cut up with a knife and
[415] completely torn into bits with the teeth. The hands are not washed
[412] before a meal. Smacking and belching while eating show good
breeding. Men and women eat apart and have their separate
vessels for eating and drinking. Those of the latter are shared by
the children. If the man wishes to eat in the hut, the woman has
to leave it beforehand.

/32 cont./

512 [462] [351] [252] When the livestock have been driven out of the kraal to pasture, the women and children start to clean it. Then the fire is lighted in the huts and on it are placed the pots filled with water in which the vegetables are to be cooked. These pots (e modi, 'modio) are [415] [439] not made by the Masai themselves, but are bought from sedentary tribes or also from the Wandoróbo, who presumably learned the potter's art from them. They are a foot high and globular. In con-262 [241] trast to the warriors, all the occupants of the family kraal, especially since the cattle epidemics, eat vegetable food which they buy from the neighboring peoples, since they themselves do not 262 engage in any agriculture at all. Their favorite foods, however, 272 are, of course, milk, meat, and blood. Milk is always drunk by [158] healthy people uncooked, as fresh (en̲ gule) or sour (en̲ gule naoto); boiled milk is food for the sick and as such is usually mixed with pulverized grains of o̲l lodoa (Maesa lanceolata). Sheep milk is especially popular because of its very high fat content. Blood of cattle, sheep, and goats is drunk fresh or eaten in the clotted [158] state. Milk mixed with fresh or /33/ cooked blood (en̲ jiwó̲t) is greatly appreciated; this drink is highly esteemed as invalid soup [234] for the wounded. Cheese making is unknown. Butter is made by agitating the cream in a large gourd-bottle (en̲ diagoigoi). Fat, [252] rendered in a pot, is used as an ingredient in other foods, especially [263] meat broth, but is also drunk without any admixture. Meat is prepared without adding salt; it is cooked either with various spices or roasted on a stick at the open fire. One does not eat in [252] one day cooked meat and milk /Ill. 13 appears here/ together [153] [263] (1).

[171]

1. This was also forbidden for the Hebrews, according to the 2nd Book of Moses 23, 19-34, 26, passages which are part of the so-called Yahwist documents, that is, the oldest sources of the Pentateuch.

because the latter together with the o̲l mokotan spice (bark of

/36 cont./

512 [264] [462] [517] 524 At one o'clock in the afternoon, the noon meal is eaten, after the men who have looked after the cattle in the pasture have returned. After the meal one takes a nap, plays a little game, or picks up some manual work (making articles of clothing or adornment, clubs, gourd bottles, etc.). The principal game

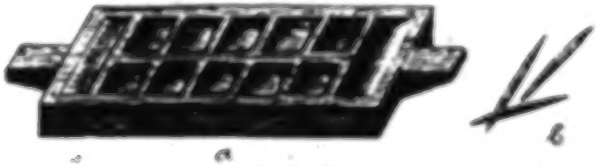

Fig. 8. 1/10.

of the Masai is the board game (en dodoi, en dodo) (Fig. 8). Two rows of six to ten depressions or compartments running side by side in a longitudinal direction are carved into a thick board about two feet long. The rules of the game are as follows: the board stands between two players; to each of them belongs the row facing him (ol mátua, el mátuan). Now each one places in each compartment (en qurtóo, 'n qurtór) of his row four stones (os sólá, es sólóo) (2).

> 2. One uses for this round river-pebbles or the fruits of the ol gilangulu (Caesalpinia Bonducella Roxb.).

The player who starts takes the four stones out of one of the compartments of his row and puts one of them into each of the next compartments to the right. From the compartment in which he placed his last stone and in which there are now five, he removes these and, as before, places them in the next compartments, whereby he passes from his own row to that of the opponent. He proceeds in this manner until the last of the stones taken from a compartment happens to fall into an empty compartment.

/36 cont./

524 Now the partner starts in the same way playing in his row. /37/ to let the other play again as soon as he has placed a last stone in an empty compartment. The one who places a last stone in an empty compartment of his own row takes it and the ones lying in the adjacent compartment of the opponent's row for himself, and so on until, according to the rules, no more stones can be taken out of play. The one who has removed the most stones has won the match and gives himself a point. Serving as counters [302 239] are small, finger-thick, and spindle-shaped ivory sticks 15-20 centimeters long (ol alai, el ala) (1).

1. As tooth generally is called tusk of the elephant, ivory.

Before the game starts, there is an understanding as to how many points are to be played. Women never play this game, warriors rarely. The latter usually prefer the en gehé ('n gehén), which is played in much the same way, except that in any case about eight players for each side take turns and each row has 40 to 50 compartments, which are not chiseled into a board, but are scratched into the ground.

415 531

Fig. 9. (De-

• 512 234 264 262 When the livestock has come home from pasture, it is milked, as in the morning, and after that the evening meal, consisting of fresh milk, is taken.

[Warrior Kraal]

512 /89 cont./

701 Life in the kraal begins at sunrise, when the *mothers and the*
462 girls start milking the livestock. Not until around seven o'clock,
[233] when the boys drive the livestock to pasture, do the warriors get up
[234] to take the first meal (en dal̄ e dadegenja = food in the morning),
[264] consisting of fresh milk. Then the women apply themselves to the
[272]
[262]

701
535
291

Ill. 33. Dance in the warrior kraal II.

512 cleaning of the cattle stalls and other work, as well as to start the
701 cooking of their food, consisting of purchased vegetables. This is
462 eaten around two o'clock in the afternoon (en dal̄ e kat' aré, that
[262] is, the second meal), while then the warriors at the same time
[264] drink the rest of the morning milk, which has already become
[272] somewhat sour (eñg ule naisedjo = slightly sour milk). After that
512 the old women take a nap or busy themselves with sewing and making
535 ornaments, while the warriors along with the girls /90/ amuse
701 themselves with dance and song (os siñgólio) under a nearby shade
tree. For this a row of warriors stands opposite a row of girls. The
former dance in place by slightly lifting the feet and bending the

[Warrior Kraal]

/90 cont./

512 535 701 [836] [832] [533] knees. *The row of girls moves forward up to the warriors with short,* stamping steps, bending their knees and swaying their upper bodies. As a rule the dance ends when each girl whose lover is absent approaches one of the dancing warriors in short high-jumps. This is an invitation to a rendezvous, which the one concerned answers in similar fashion as a sign of consent. The dance is always accompanied by singing. Shortly before sunset all return to the kraal.

701 535

Ill. 34. Dance in the warrior kraal III. $\frac{3}{4}$

512 701 [234] [264] [272] [535] Soon afterwards the livestock returns home, and, after it is milked, the people take the evening meal (en dáĭ e téĭba = food in the evening), again consisting of milk. After that the dancing of warriors and girls begins anew on a small open place in the kraal, close to the entrance, and is interrupted only from time to time in order to moisten with milk the throats shouted dry. During this time the mothers are still busy with the livestock. It takes quite a while

512 234 1, [Illustrations 34 and 35 (on p. 119), despite the differences in captions, apparently were both taken at the same location, with only a slight time differential--Analyst]

[Warrior Kraal]

/90 cont./

512 [234] before the milking is finished, then the calves are allowed to go to the cows for about an hour, and finally /91/ the former must again be separated and shut up, so that there will be enough milk in the morning. At ten o'clock it becomes quiet, the people retire into the huts, except for the boys who lie down to sleep on the ground beside the goats.

136 The silence lying over the vast steppe is broken only now and then by the howl of the spotted hyena (Hyaena crocuta), reminiscent of the whistle of a siren, more rarely by the hoarse laughter of the striped hyena (Hyaena striata and Hyaena Schillingsi). 825 Sometimes the roar and growl of a lion can also be heard, and if the latter slinks about silently sometime, one becomes aware of its approach

535 701

C. G. Schillings phot.

Ill. 35. Dance in the war camp IV.

825 by the behavior of the cattle: they snort, stamp, and crowd together, or race wildly through the kraal. Then a number of women immediately hasten out of the huts, in order to drive away the beast 000 of prey by shrill, trilling cries (ol gijoi). A few intrepid warriors also